THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5855 Saturday, September 25, 1954 Price Threepence

NEWS FROM PRAGUE

At the invitation of Rev. Arthur Peacock, Bishop Miroslav Novak of the Czechoslovak Church visited England last week.

During his stay Mr. Peacock interviewed the Bishop on behalf of "The Inquirer."

"It's good to be back in England again," said the Bishop when I greeted him at London Airport. I came here in 1937 and 1947 and I am looking forward to this visit."

"Mr. Kielty," I said, "has asked me to convey his greetings and to say he hopes you will be able to see him during your stay."

"I am looking forward to meeting him very much," the Bishop answered, "and Dr. Rowe too. Tell me, how is Geo. Grieve and Dr. Alfred Hall? I remember Dr. Alfred Hall took me for a long motor drive on one of my last visits."

Having given him news of these friends our conversation turned to other matters. The Bishop told me he had been present during the previous week in Geneva where the World Association of United Nations Associations had met. He had recently been to Norway.

I told him that I felt confident *Inquirer* readers would like to know from him something of the religious situation in Czechoslovakia.

"We only get scattered pieces of information and it is not easy to access the situation," I said. "Are churches meeting with difficulties? Are you having to face anti-God propaganda?"

"Church life," Dr. Novak replied, "goes on as usual in our country. Under the old regime all Catholic priests received direct payments from the State and other clergy some partial assistance. Now all priests and ministers receive direct State payments.

"Church services are well attended. I reckon the percentage of the population participating is very similar to your own country."

The Bishop explained further that he receives *The Inquirer* regularly, The World Congress of Faith's *Forum* and the *News Letter* of The World Alliance. He sees *The Hibbert Journal* in the Theological Faculty in Prague.

"What of Czech religious publications?" I asked. "Does the religious press function? What religious literature is allowed?"

"My Church publishes both a weekly paper and a monthly review. In these we deal, just as you do, with all problems that concern people," was the reply.

"I should like to come back to something you said just now," I commented.

"You explained that all ministers receive a direct State payment. Does that mean the State demands something in return?"

"The situation is," the Bishop answered, "that ministers and priests are all expected to give eight hours' religious education in the schools each week in addition to the normal tasks of the Ministry."

"Religious education in the schools," I said surprisingly.

"Yes," replied the Bishop, "religious education is available for all children whose parents wish for the same.

"The system is that the parents wishing the child to have religious education—'contracts in'—signs a declaration to that effect and arrangements are then made."

"What about theological training—your denominational colleges, the University theological faculties?"

"These carry on. Under the new State laws governing relationships between the Church and State we have our own faculty like other denominations. It is the John Hus Theological Faculty—where I read in the Old Testament.

"The State," the Bishop explained, "runs an important publishing house. Under its auspices it has been possible to publish outstanding works of an expensive character which could not be undertaken formerly.

"These include a Czech edition of the Bible, a three volume work 'The History of the Old Testament from Ancient Times to the time of Christ'.

"An edition of Calvin's Institutes has apeared in Czech for the first time. There is also 'A Smaller Bible' edited by the Patriarch. Two new hymn books have been issued by denominations through this agency and the Czechoslovak Church has one in preparation."

"Can you tell me," I went on, "something of Dr. Haspl and his people or of the Unitarian home which was established after Rev. George Grieve's visit to Czechoslovakia at the end of the war?"

"Haspl," replied Bishop Novak, "has been unwell for some time. I am pleased to say his health is improved and he has resumed his work. His Society continues its programme of activities. As for the home, I passed it just the other day and think that at the present time children suffering from tuberculosis are living in it."

Having answered my run of questions Dr. Novak took the initiative in the conversation and asked me about the Welfare State, the National Health Service, the changes in education, and about the general religious situation in England.

These questions I did my best to answer. Finally, I turned to him and said, "Bishop Novak, is there a message you would like to send through me to British Unitarians?"

"Of course," he said eagerly. "To British Unitarians I would say that I have most happy recollections of visits to Manchester, Oxford and Altrincham where Mr. Vallance is minister. I have vivid recollections of my visit to Star Island where I met many American Unitarians before the war. I remember just now, too, that it is exactly twenty years since we all met in Copenhagen to found the Bureau of Free Christian Churches for international understanding and peace.

"I am convinced that in the world of to-day, with its acute tensions, that Unitarians have a great contribution to make because of their tolerance and because of the confidence and integrity for goodwill which they have established.

"I send greetings to British Unitarians on behalf of my Czech brethren who share most deeply the common concern of all Christian people to work for international co-operation and understanding."

Dr. Novak read the Old Testament lesson in Manchester College Chapel last Sunday on the occasion of the annual service of the World Congress of Faiths. On Monday he visited the Unitarian headquarters at Gordon Square.

He was thrilled to meet friends here. We were no less thrilled to meet him. We hope and pray his visit may strengthen the ties of friendship between religious liberals in Czechoslovakia and our own land. *A.P.*

IN THE LIGHT OF ETERNITY

By E. B. Storr

THE New Testament teaches that this life is a journey through the present world to another world. We are like Arabs who pitch their tents for a night and in the morning draw the stakes, not like dwellers in a town who build permanent homes there. "Our citizenship is in heaven."

That is not a popular idea to-day. It lends itself too easily to a narrow and crippling other-worldliness. But it is a true idea, and if we do not recognize it our faith is impoverished. Beyond death there lies a new experience impossible to us now—a clarified vision, a fuller knowledge, a richer joy, a completer personality.

"We're marching through Immanuel's land
To fairer worlds on high."

But that other world, future as regards our full experience of it, is also present; it lies all around us and impinges on us here and now. To say that we march through time to eternity is only a half-truth; we march through time surrounded by and in touch with eternity. Christianity teaches, and the testimonies of the saints through the ages confirm, that our real interests lie in that other world, that the roots of our being are struck there. But that truth, so far from belittling the earth-life, gives it its true meaning and purpose.

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There are, then, two ideas here. There is, first, the importance of the present, of what Carlyle called "the eternal now." Any conception of religion that robs this life of significance, that minimizes its duties or its pleasures and fixes the gaze wholly on a future heaven, is a travesty of the truth. The second and complementary idea is that the present life must not be detached from its eternal setting, for its true meaning can only be seen in the light of eternity, and from the ideal world must be drawn the motives for all the activities of earth.

The importance of the present needs little stressing. Our age is this-worldly. We may still sing "I'm but a stranger here, heaven is my home," but it means very little to us. Our real danger is to become so immersed in the concerns of earth that we lose sight of the heavens, that being in the world we become of the world, and that is spiritual death.

May I give point to this general idea by making three specific applications of it.

1. There is one area of world interest that, broadly speaking, has been accepted in every age, even by the other-worldly, and that is the work imposed by the necessity to live. And rightly so. Whether a man is a manual worker or in business or in a profession he ought to take his job seriously and put his best into it. It is no excuse for a tradesman's neglect of his business that he gives a lot of time to church work. Of two cobblers, one a Christian who allowed outside interests to interfere with his work, the other a non-Christian who cobbled shoes well whatever he might do with his leisure, I should take my repairs to the non-Christian.

The spirit of eternity ought to be in every man's work. If it is, though he may become rich he will not let money-making be his chief concern, and he will use his wealth unselfishly for worthy ends. He will not measure the nation's prosperity by the volume of its trade. He will not place material interests before human life and happiness. He will not break contracts made by him or for him to secure some personal or class advantage. We cannot be too diligent in our attention to the tasks by which we live; but the motive and quality of our diligence should be drawn from and determined by influences that flow from another world.

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2. I quoted earlier Paul's saying that our citizenship is in heaven. That great truth, so far from being a reason for neglecting our earthly citizenship, is a call to put a heavenly spirit into all our political activities. The extent to which we throw ourselves into politics must vary with circumstances and tastes, but every man—and woman—should use the vote which is the chief medium of their political power and try to follow the course of national and world events so far as to be able to vote intelligently. It is no excuse for standing aloof to say that politics is a dirty game. In itself politics is a very noble thing. It is the science and art of living together—of creating a beautiful communal life within the nation and friendly relations with all other nations. If politics is dirty it is dirty people who make it so, and part of our Christian duty is to help to keep it clean.

There is a good deal of idealism in political life, not confined to any one party. There are many who believe that government should be directed to secure justice and freedom and righteousness, both at home and abroad; that a helping hand should be held out to the backward nations and that there should be no colour bar. They long passionately for peace, not simply because they have been scared by the

hydrogen bomb but because they see all men as brothers. They do not all agree as to how these ends are to be reached, but to win them is what politics means to them. On the other hand, are there not many who, while they recognize these holy principles in an abstract way, make no effort to relate them practically to their political outlook and action? They are "ideals," only remotely related to the party game.

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What a fine thing it would be if every one of us would submit our political attachment to scrutiny in the light of eternity! Why am I a Conservative or a Liberal, a Socialist or a Communist? Is it a matter of tradition, or of class interest, or of the blind following of another? Am I first and foremost a party man, or have I chosen my party because I am honestly convinced that the ideals of the gospel can be best realized through it? Probably in the majority of cases our political attachment would remain as before, though with heightened meaning; but what a tremendous gain it would be if politics, which are of earth, were shot through with heavenly purpose!

3. In the district in which I live we are in the throes of a battle over the Sunday opening of our two cinemas. The issue is not in itself a very serious one, but the demand for the opening reveals a tragically serious situation which is not confined to this locality. It is that there are so many people—mostly young people—who are at a loss to know what to do with themselves on Sunday nights if they cannot find amusement. We keep our children at school until they are at least fifteen, and when they leave many of them have no interests and time hangs heavy on their hands. They are getting their views of life from what they see on the screen. Their heroes and heroines are film stars. It is pitiably tragic.

I am not, of course, condemning amusement as such, though far too much of purveyed amusement is silly or sloppy or dirty. The distressing fact is the unhealthy passion for amusement of the present generation. Recreation in some form is a general need. I rejoice that workers to-day have more leisure than their fathers had; but leisure is a questionable boon to those who have not learnt to use it rationally. Amusement, like every other pursuit, should be seen in the light of eternity. When it is pleasure-seeking will not dominate life but will be given its rightful place in the ordering of life as a service of God.

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Over two hundred years ago a total eclipse of the sun was visible in the United States. In one town the legislature was sitting. Those were superstitious days, and as the shadow crept over the face of the sun and the darkness deepened the legislators became alarmed. Some said the Day of Judgment was at hand, and it was proposed to adjourn the session. A certain senator arose to oppose the motion. With unanswerable logic he said, "either the Day of Judgment is here or it is not. If it is not there is no reason why we should adjourn, and if it is I for one would like to be found doing my duty. So, Mr. Speaker, order in candles and let us get on with the business."

That is the spirit in which to face life, taking the present world with gusto, but letting the light from another world reveal its meaning and the powers of another world determine the spirit of its activities.

Joint Ministry of Pudsey and Wakefield

On Saturday, September 4, the induction took place of Rev. John Minshull Quirk to the joint ministry of the Unitarian Church, Pudsey, and Westgate Chapel, Wakefield.

The service at the Pudsey Church was conducted by the Rev. J. B. Tonkin, of Halifax, and the charge to the minister was given by the Rev. R. V. Holt, Principal of the Unitarian College, Manchester. The charge to the two congregations was given by the Rev. F. Kenworthy, of Cross Street, Manchester.

COMMENT

A Basis of Christian Unity

A WRITER in *The Congregational Quarterly* has, I see, been advocating that possible new ecumenical ventures "could start from a common acceptance of the Scriptures as the authentic Word of God." The requirement has a Fundamentalist and Barthian tone, and, to my mind is as objectionable as the requirement of the World Council of Churches that it should be the mark of all Christians that they should regard Jesus as God and Saviour. There must be few biblical scholars who could accept that condition in its entirety, for one of the chief results of modern biblical criticism is that the Bible is to be regarded as a literature, and not as a homogeneous religious text-book, from which it would in fact be possible to support by texts strange and objectionable doctrines, however much, in the long run, it is "on the side of the angels."

Jesus himself regarded only one criterion as fit for judging his disciples—do they do my will? Orthodox people themselves often feel that way about the tests for Christian discipleship as, for example, in the words that occur in the well-known hymn—"Jesus is our shepherd"; "They that have my spirit, These, saith he, are mine."

As, however, ecumenical movements are manifestly incompetent to judge the reality of such a possession, the only test they can logically impose is a recognition of the Christian way of life as the true way for man.

Out of Africa

ONE of the best books I have read in recent months is *Out of Africa*, by Baroness Blixen, a Danish lady who went to Kenya in 1914, to live on, and finally to manage, a big coffee plantation, on which she stayed until the calamitous fall of coffee prices in 1931. She seems to have been one of the best type of settler, intensely interested in the Kikuyus, among whom she lived, not merely as potential workers on her farm but as human beings, with all the interests, affections and antipathies that that involves. On her farm, under a patriarchal regime, there where besides the Kikuyu themselves, Somalis and Indian blacksmiths all of whom seemed to live without racial tensions.

The Baroness had 6,000 acres, and besides the coffee plantation, there was native forest, and about 1,000 acres occupied by "squatters," who with their families held a few acres on a white man's farm, in return for working for him a certain number of days every year. One gets the impression, however, that what gives the story its charm is its attempt to portray in simple words the tender grace of a day that is dead, a day when as yet the thought of politics had not yet entered the native mind, ready, however, to be incubated when the temperature of world-shaking events had risen high enough. She gives, I think, the key to the present situation when she writes; "My squatters, I think, saw (our) relationship in a different light, for many of them were born on the farm, and their fathers before them, and they very likely regarded me as a sort of superior squatter on their estates"; and again, when she gives her thoughts on having to leave the land and people she had come to love so deeply: "It is more than their land that you take away from the people, whose native land you take. It is their past as well, their roots and their identity. If you take away the things that they have been used to see, and will be expecting to see, you may, in a way, as well take their eyes." Of this, the natives themselves are beginning to be conscious, and from one point of view the Mau Mau revolt can be regarded as a consequence. This book, however, is of the utmost value, because it helps us to see, along with what is mysterious and incalculate, what is lovable in African character.

The Flying Bedstead

MOST of us, I suppose, are far too much inclined to think of aircraft from the angle of defence in time of war, but although defence requirements have given a high degree of priority to research on aircraft, much of the benefit derived therefrom has gone to develop Britain's civil aircraft construction. When Mr. Sandys, Minister of Supply, gave particulars of the new type of aircraft, without wings or rotors, capable of taking off vertically from a horizontal position, which has been developed by Rolls-Royce in conjunction with the Ministry of Supply, he was, no doubt, speaking of an experiment conducted in the interests of national defence, but sooner or later the results, if favourable, will be incorporated in our commercial air fleet, to the benefit alike of international travel and the preservation of grain and dairy pastures at home. Modern planes require a never-growing length of runway, and the time seemed to be approaching when the necessity for greater food production would require more attention being given to seaplane development, but the revival, first of the helicopter, and now of "the flying bedstead," seem to give another way out of the difficulty. It is now nearly 25 years since, when out in a friend's yacht, I was intrigued by the way a helicopter hovered around us, but the ordinary plane soon absorbed almost completely the interest of designers; and it would be rather ironical if the revived interest in helicopters should once again subside because of the important development hinted at by Mr. Sandys. It is one of the unfortunate paradoxes of aircraft construction, however, that no sooner have factories become able to begin large-scale construction, than the design they are working on tends to become obsolete.

The Personal Cost

A FEW days ago I was travelling up to London, when the only other person in the compartment was a boy who was going to an Essex School. He told me that his father had been in the army for 22 years, and that out of the five children in his family he was the only one who had been born in England, the others being born respectively in Italy, Cyprus, Cape Town and Hong Kong.

I tried to figure out to myself some idea of the inconvenience and anxiety that the parents, especially the mother, must have experienced during their exile; and was pleased to think of the fine quarters being got ready in Cyprus and elsewhere for the military and air forces, pictures of which have been appearing lately in our papers. Most of us wish our country to play a worthy part in international politics and if that cannot be done without sending abroad our young men and wives and families, it is up to us to see that their vicarious service is not more onerous and frustrating than need be.

Foreign Moves

THE last few days have been marked by several moves in foreign relations of the utmost significance. First of all there was the Manila conference, which has brought into being the South-East Asian Treaty Organization, aiming at the provision of collective security for the countries of South-East Asia and the South Pacific; and at the elimination of any inducement to unrest and revolution by attempts to raise the standard of living in the nations concerned. This treaty can be of immense importance in securing stability in the regions concerned.

A more disquieting event was the attack of Chinese Nationalist planes on batteries and junks on the Chinese Coast, especially in view of the part played by the United States navy in Formosa Strait. The tendency seems to be to belittle the risks to general peace involved in these actions, but it all points to the desirability of the United States and the other powers doing all they can to neutralize Formosa and to discountenance hostilities between the Communists and Nationalists. Formosa, after all, has had little connection with China in the past, and the will of its seven million inhabitants should count more than that of the two Chinese regimes.

The announcement by President Eisenhower that the United States and six other nations have agreed to go ahead in the creation of an international agency to foster the development of atomic technology gave a hint of a move that might yet profoundly affect the world's future. The fact that the door is left open for Russia and other at present non-co-operative nations to join disposes of all suggestions that a *bloc* of western powers is aimed at, and opens the way to world action for the benefit of humanity.

When we add to all these events the moves that must be going on behind the scenes to counteract the blank left by the French Assembly's rejection of the European Defence Community, we have a picture of intense governmental and diplomatic activity.

Commentator.

RELIGION, SCIENCE AND THE CHILD

By Eric Kay

CHILDREN often ask questions which are difficult to answer without using terms only intelligible to the adult mind; questions that arise because of the newness of the world in which the child finds itself. It is a good thing, too, that the questions should be put whether it be about God, man or the universe. If we can adjust ourselves to the constant demands of the awakening curiosity of children, whether it be at home or in Sunday School, then we are going a long way towards translating our Christianity into a living reality. Quite often it means that we have to leave the world of the theologian, the historian or the geologist, the adult world as such, and to synthesize our scant knowledge into something comprehensive and comprehensible; the children we have to deal with are not specialists. To them life is still an adventure of first rate significance, leading eventually either to a life of social responsibility or to the dim world of comic strip, sexuality and the escapism of our present day society.

The whole of life should remain adventurous and full of meaning to all those children who pass through our Sunday Schools and who come into contact with us, if we are doing our job as Unitarians. The intellectual freedom to be found in our faith allows the questioning to go on; the reason to embrace each new advance in the sciences as a further step towards God. The growing knowledge of the way in which our world was created is only one example of the way science can help the religious teacher. If we are bound by dogma then inevitably there will be conflict in the developing mind of the child between the teachings of religion and science. Only too often the rejection of myth, bound within the framework of traditional Christianity, also means the complete rejection of religion in adult life. If we can show, then, that science is revealing more and more of the wondrous nature of God's Universe we shall have gone a long way towards helping children over the difficult period of adolescence. There should remain no field of conflict, through which the adolescent has to struggle blindly, and from which an adult life may develop completely divorced from religion.

A book that can help considerably in our work with children, and that can help to clarify some of our own thoughts, has just been published. Entitled *Adventure of the World* it has been produced by the collaboration of James Fisher, M.A., F.R.G.S., F.L.S., F.Z.S., the distinguished editor of the *New Naturalist*, with experts in modern methods of diagrammatic illustration. Many of the illustrations are startling in their presentation and need a little thought before they can be completely understood, but the whole of the book is completely absorbing. The book is sub-divided into three sections: "How the World Began," "The Face of the World," and "Man's World." Each section is made up of illustration and

diagrams with short but purposeful text. I feel that the text could well have been expanded but this may then have destroyed the appeal of the book to the young mind. The first section shows the world in the making, how life developed and the coming of man. The second section shows very well the influences that have shaped the earth's crust as we know it; the work of the sun, wind, rain, the sea and of ice are all included. There is also a small section dealing with plant growth and distribution. The final section shows how man's settlement in the various regions of the world has depended upon his need for food and upon his discoveries and inventions. The various faiths of mankind and there distribution are also shown in this section.

The way in which the book has been produced is to be thoroughly commended although the page size is surprisingly large measuring 12½ inches by 9½ inches. There is little doubt that this volume will be found of invaluable assistance to all those teachers, parents and ministers concerned with relating the physical world in which we live to the basic religious needs of the child, the adolescent and the adult.

Adventure of the World, by James Fisher. Rathbone Books, 10s. 6d.

IN SEARCH OF ROOTS

By Keith C. Treacher

THIS book is concerned with religious education and is recommended by Aldous Huxley: "A fully educated person," he says, "is one who has learned to co-operate with all his associated Not-Selves, from the physiological intelligence, which governs the functioning of his organs, to the Inner Light." My eyes popped like a golf-ball on the green! My doctor at once prescribed Horlicks and a deep sleep before going on to discover what Margaret Isherwood herself had to say. Alas, although there was a very sincere book to be gone through, it took us nowhere near the root of the matter.

How to educate for maturity is certainly an urgent enough question. The writer treats her subject urgently, bidding us consider (and here we might as well use the current terms) that mental hygiene and spiritual hygiene are inseparably co-mingled. The writer, in her concern for the religious education and development of the child, claims a way of escape from what she feels is the authoritarianism of the adult. We spend a great deal of time and money on developing the child's physical and mental capacities and forget the soul glamouring for freedom and growth between the parallel-bars and the text-book. The key is a correct psychology, a psycho-religious technique, leading to integration and maturity, the goal of all education. The claim for the book is that it is a bridge between science and religion in the realm of education. It certainly raises the subject of educating the child religiously—it raises far too many subjects without developing them—but it does not develop it enough to substantiate the claim to have reached the root of the matter.

Margaret Isherwood says, indeed, rightly and nobly says; "God is within, and our life-task is to become organs of that indwelling spirit." That, in part, is also my own faith, yet it must not betray us into the strangely mistaken modern conception of a child. He is pictured as a sexless cherub trailing clouds of moral glory from a prenatal paradise. But the child is non-moral, and only acquires with difficulty and growth the conventional ethics of his elders. The natural child is cruel with the cruelty that comes with an absence of experience of pain. Without experience his imagination has nothing to build upon. I see the object of religious education as the creating of a framework of experience wherein the imagination may build its own inner life. It is to prepare the child ultimately for the "Divine Encounter." Margaret Isherwood is rightly on the side of Froebel and Pestallozi, that the child is more important than the text-book, but she does not really show successfully that her "psycho" approach can form the basis of a religious educational technique.

The book is a short one, yet on a rough count, I found one hundred and forty-eight quotations in two hundred and twenty-seven pages of actual script. One of the quotations is three pages long. I would go so far as to say that these quotations form part of the book's value, but they cannot and do not build up a case. The pages, moreover, force us to wander off into all kinds of controversial places, but leave us high and dry, settling nothing. Whether Jesus lived or not does not really concern her; what counts is the "myth" of the Christian experience. She seems to me to have ended up by divorcing the myth from history. The fact is, too much has been forced into too little. The root is elusive.

The Root of the Matter, by Margaret Isherwood. Gollancz, 13s. 6d.

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7334 Editorial: EUS. 2912

NEWS REVIEW

Ministers Conference, Great Hucklow

The Ministerial Fellowship held its annual conference at the Homes from September 6-9 inclusive. Owing to an after war decline in numbers, space has been gladly filled by some wives or friends. This year there were twenty-eight ministers and eight others and though some of us would miss the sight and sound of ladies in the offing, the conference-cum-retreat is so helpful and stimulating to the brethren that a "Houseful" notice would again be most welcome.

The Conference theme this year was the "Problem of Authority", and W. B. Tavener opened the first session with the topic "The Authority of (a) The Bible and (b) Christ". In characteristic fashion and in look and speech reminiscent of his father Lucking Tavener whom some of us remember with admiration and affection, he dealt with the nature of origins of Authority in custom, tradition, teaching and history. He showed how these were affected by conscience and reason in the making of individual religion which reacted on and made possible the progress of mankind despite the fact that this development had to be paid for in blood and tears.

The wet and cold journey to our meeting must have damped our spirits somewhat for the after discussion rather flagged. However, the sunshine and fellowship following soon released our tongues and the various chairmen had no small task in seeing that all in turn were able to contribute their quota to the progressively lively discussions.

Next in a thoughtful and heart-searching address on the "Authority of the Church", W. A. Hellaby again approached the matter historically showing its growth and function in the formation of a true society. Over against the organization which always tended to claim authority was the individual who gave it its progressive ideas, who in developing his conscience according to his inspiration had often to fight that authority from whom most of his ideas had come. Hellaby likened it to a wheel at the centre of which was the heart of the individual at peace with his God, sifting and reacting to and on these various authoritative influences which like spokes of that wheel radiated to and from its hub.

E. D. Davies treated of the "Authority of the Minister in the Church and in the Community". He gave a memorable and moving paper showing the influences which have lessened the minister's authority to-day. But he insisted that as Mrs. Grace Stuart showed, the psychological human needs of security, love and significance could only be met by a belief in God and the adoption of spiritual values to life. So the minister, if really God rooted, devoted and wholly sincere could still mediate God to man and in the act of restoring that significance, love and security find his authority still.

(Continued on back page)

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

This Supplement has been produced entirely by members of the South East Region of the League, from London.

A Message to all Members

THE South East Region send greetings to all U.Y.P.L'ers everywhere. We hope that as you start your autumn and winter programmes, your work will grow from strength to strength. We are convinced that we are needed as members of the League within our churches, and that we need the inspiration and help of our churches in our lives. We all in London here look forward to other regions producing in turn *The Inquirer* "Youth Supplement." We've found it fun doing it. No names are mentioned—it's a joint effort. Even the photo was especially taken. Greetings to you all!

Keith C. Treacher (President).
George Manners (Secretary).
On behalf of the Region.

George is Called Up

It is club night and everyone is arriving. The first members to turn up have got the dancing going and "Strip The Willow" is in full swing. But George isn't there. As a matter of fact, he won't be there for some time, because George is away from home, and will be for two years. He's "Called Up"!

Now what does the U.Y.P.L. do to keep in touch with him? Nothing as far as I know. The church as often as not doesn't do anything either. Isn't it about time we got down and seriously planned out what we can do for our members who get called up? It isn't just a question of putting them in touch with another church, as important as that is, but of looking after them generally until they can get back again for "club night."

The National Committee ought to do something about this. They should approach the R.E.Y.D. (Religious Education and Youth Committee of our churches. *Note by Youth Supplement editor*). Many of the young people of our churches are not members of the League and its even more important that they should be cared for. The denomination often complain that "George" doesn't come back. Yet does the denomination help him when he's away from home for the first time and most needs us? Something serious needs to be done so that two years later, when club night starts, George is taking his place opposite the charming members of the church branch in "Strip The Willow"—and the pew!

Personally, I am looking forward to coming out of the services and getting back to the church again. I feel strongly that we need to go into the question of what we can do for our young people "Called Up."

The Church is Out of Town

To-day a new and important problem faces our churches because the population of this country is gradually moving from the centre of our cities to the new suburbs or towns. Many city-centre churches will soon be finding that their congregations are dwindling as the younger people in particular move out, and the houses where former members have lived are pulled down to make room for offices, shops and parks.

The need of Unitarianism is no longer so much for the city mission but for a small modern church in the new garden suburbs or specially planned towns like Crawley in Sussex. I know of one small Anglican mission on a new estate which has to hold its primary, junior and intermediate Sunday School classes at separate times on a Sunday afternoon since not all the children can be accommodated in the building for the first time. The church happens to be the only one on a growing council estate and there is plenty of room for a church of a liberal faith. There must be many places where a similar situation exists.

Surely we ought to do something to answer this challenge? In America, when starting a new cause, sixty families must pledge themselves to it support. Then the new congregation receives help from the American Unitarian Association. We cannot hope to do this on the same scale, but it should surely be possible to find and keep in touch with members of our congregations who have moved out and to try with this nucleus to start a new cause. I am sure if a necleus could be formed the U.Y.P.L. of the district would be only too pleased to help in house to house canvassing for new members.

Finally, I have one other suggestion to make. Might not many of our city-centre churches, many of whom are quite well endowed, help to finance missions, built up through a district scheme, lay help and ministers, on the new estates? In this way they would become a Mother Church with the knowledge also that they are helping our faith to survive. We must expand or die!

Essex Hall—An H.Q.

Essex Hall was the building bombed during the war. Until then it was the headquarters of the Unitarian Church.

At the moment we have no headquarters belonging especially to us, but funds are wanted because re-building a modern and up to date Essex Hall will soon be possible. One branch in the Region, Golders Green, has set out on the ambitious scheme of collecting £100 in three years towards it. A Tramp Supper, held recently, started the scheme off and £1 10s. raised.

We are not going to be bombed out of a headquarters by Hitler and take it sitting down!

BRIXTON CHURCH, LONDON

This photo was taken by a member of Essex Church Branch, Kensington.

Recently, the Region has organized two work parties to visit Brixton. Work, fun and an Epilogue Service were combined. Members of the church gave a most kind and warm welcome.

Can your branch visit a church and give them a hand?

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THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 26, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Dr. ALFRED HALL
AINSWORTH, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. J. GORDON DAVIES
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. J. GORDON DAVIES, 6.30 Rev. B. GILL
BOLTON, Halliwell Road Free Church, 10.45, Rev. J. W. MAW, 6.30, ——
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. D. T. EVANS
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Principal The Rev. R. V. HOLT
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. HELEN PHILLIPS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Rev. J. W. MAW

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. B. L. HOPKIN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hanoood Hill, 3, ——
CHESTERFIELD, Elder Yard Church, 10.45, Supply, 6.30, Dr. WOOD
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. P. J. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, Harvest Services, 11, Rev. F. COTTIER, 2 and 6.30 Rev. ELSPETH VALLANCE
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, Harvest Services, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, ——
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. R. PHILIPSON

GEE CROSS, Hyde Chapel, 11, Rev. HARRY SMITH, 6.30, ——
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. JAS. CUNNINGHAME
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45, Rev. JOHN STORER, 6.30, Student U.C.M.
HALIFAX, Northgate End, 10.45, Rev. J. B. TOMKIN, 6.30, Supply
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOMKIN
HULL, Park Street Church (Unitarian), 6.30, Miss G. COX

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEPPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, Harvest Services, 11 and 6.30, Rev. W. PRESTLEY PHILLIPS

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. I. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARTIN
LETCHWORTH, Vaneeta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, Harvest Services, 11, 3 and 6.30, Dr. P. N. TUDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRAY
LIVERPOOL, Gateacre Chapel, Harvest Services, 11, Junior Church and 6.30, Rev. DUNCAN STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, Harvest Services, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Mr. G. I. PRICE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. ARTHUR PEACOCK
LONDON, Golders Green, Hoop Lane, 11, Mr. TOM DALTON, 6.30, Rev. K. C. THEACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THEACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hoxton Hall, High Road, 6.30, Rev. R. NICOL CROSS
LONDON, Islington Unitarian Church, Upper Street Prayers Hall, Harvest Service 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. A. D. BELDEN
LONDON, Leytonstone, Lea Bridge Road, Kearsley Green, 11, Children's Service 6.30, Mr. A. G. TARRANT
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUBBLE
LONDON, Richmond Free Church, Ormond Road, Harvest Festival, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, Harvest Services, 2.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. MAURICE BONNER 6.30, Rev. JESSE PEPLOW
MANCHESTER, Monton Church, Eccles, Harvest Services, 10.45, Rev. D. T. EVANS 3 and 6.30, Rev. A. J. LONG
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45, Rev. G. D. FOOTE, 6.30, Mr. D. C. DOIG
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 2.45, Sunday School, 11, Lay Preacher
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, Harvest Services, 2.45 (Children's Service), and 6.30, Rev. J. HARRY SMITH
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, Harvest Service, 6, Mr. K. WRIGHT
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Rev. EDRIC SHAW

NANTWICH, Old Chapel, 11, ——
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, Harvest Services, 2.45 and 6 Rev. GORDON L. CLARKE
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Mr. A. D. FOOTE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Mr. S. R. BUTLER, 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, Harvest Services, 10.45, 3 and 6.30, Rev. F. J. HAMBLIN
OXFORD, Manchester College Chapel, No Service.

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants, The Meeting House, 6.30, Hymn Service.
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, Harvest Service, 11, Dr. ALFRED HALL
SCARBOROUGH, Unitarian Church, Westborough, Harvest Services, 10.30 and 6.30 Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, Harvest Services, 11, 3, and 6.30 Rev. F. KENWORTHY
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. ERIC KAY
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Dursley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Mr. C. E. BOOTH
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FARROW
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, Rev. E. A. LEAR
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. FITZPATRICK
WHITBY, Flowergate, 2.30, Rev. W. J. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. PEARSON-STOKES, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAURICE C. RAYNER

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Unitarian Holiday Fellowship Abroad

Amid the waterways and picturesque towns of Holland, the lakes and alps of Switzerland and Italy and the fjords and mountains of Norway, one hundred Unitarians and their friends, drawn from fifteen churches and five countries, have this summer again enjoyed holiday fellowship together under the direction of the Rev. G. W. Parkinson of Doncaster, who organized and led the Dutch and Swiss tours, assisted in August by the Rev. I. A. Kennedy of Norwich, while Mrs. G. B. Parkinson broke fresh ground by organizing and leading a very successful tour to Norway. So, once more, many members of our scattered churches have been drawn closer together—new contacts have been made, new friendships formed, even romances born and information exchanged on "how our church does it". Many will be the continental experiences (both wise and otherwise) related at church gatherings—from Swansea to Edinburgh and from Oldham to Belfast!

June memories of the intriguing canals of Amsterdam, the Alkmaar cheese market and the weird people of the island of Marken with their quaint costume and amazing history; July memories of lovely Lugano with the blue sky and blazing sun and Lake Como and the orange groves; August memories of beautiful Lake Lucerne, a journey above the clouds to the Rhone Glacier, crashing waterfalls and a very inspiring Unitarian Religious Service, which was enriched by many Welsh voices and held in a palatial hotel whose lounges and corridors seemed to be haunted by the ghosts of half Europe's royal families; also, August memories of kindly Norwegian hospitality, the grandeur and simplicity of modern Oslo and the breath-taking magnificence of the Hardangerfjord.

Unitarians who first met one another as "innocents abroad" are fast becoming members of an ever widening Fellowship.

G.W.P.

Women's League: The N.E. Lancashire Women's League Quarterly Meeting was held at Todmorden on Saturday, August 14. There was a good attendance. The day was bright and fine. We were put in a good mood for worship by seeing the beautiful herbaceous borders and flower beds and green lawn up the Church drive.

The Rev. Constance Harris conducted the service.

The evening meeting was presided over by Councillor Mrs. Proctor, of Newchurch, in place of the President, Mrs. Scaife, who was absent through illness in the family.

The secretary and treasurer gave their reports, and Mrs. Webster, as always, gave an excellent report of the Swanwick Meeting.

The Rev. Constance Harris addressed the meeting and reminded us of the Founder of the Women's League movement, and the object and principles of the Women's League and hoped we would continue to bear them in mind and live up to them.

New Ministerial Appointments

The Rev. A. P. B. Hewitt, M.A., has accepted a call to the ministry of Friars Street Unitarian Church, Ipswich.

The congregation, which has been small for some years now, is hoping this new appointment may help to revive interest in and worship at this lovely old historic chapel.

(*Continued from page* 313)

A. Smith gave an exhaustive and thorough examination of the meaning of conscience and its "Authority for the Individual". Definitions were culled from Aquinas, Kant, Goethe, Hadfield, Thouless and others. Though society, it is true does influence the working of conscience, and some Psychology and Biology had led to a belief in a Determinism which may account for some laxity in modern standards, yet the very fact that conscience so often repudiated society's ways and as with the prophets set higher standards for it, showed Conscience to be the individual judgment on life from the point where he contacted his God.

At an extra session our guest, the Rev. Ray Johnson of the A.U.A., prompted by the general tenour of papers and discussion gave a discourse on "The Holy Ghost v. The Holy Spirit" tracing the usage of these terms in Old and New Testament times; the part that use played in the building of the idea of the Trinity and insisting that the only future for Liberal Religion was in a restressing of the fact that God must be Spirit and could be contacted by the spirit which was in man.

H. Crabtree kept us alternately moved and amused by a lengthy, beautifully worded and wholly inspiring story of his Presidential Year which he called a Pilgrims Progress from the many miles travelled and the numerous places wherein he had slept. His story was heightened by excerpts from Bunyon's book. He had ended his year; he had done the main part of his work in the ministry. He was never more full of admiration for those who constituted our churches; never more sure of the value of our witness; never more sure of the unseen but very real though non-material rewards which were the minister's lot.

Our meeting closed with the usual Fellowship Session in which before the final act of devotion we discussed the nature of future sessions and listened to a most forceful, stimulating and characteristically American assessment of us and our religious ways by the Rev. Ray Robinson. We received and returned greetings from brother Hale in Australia and we felt that we had an altogether happy and helpful four days with papers and discussions of a high order and the bonds of ministerial fellowship deepened and strengthened.

H.M.

Printed by Wakefield and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 25, 1954